

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES. VOL. XXXVI

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KINGDOM BRIEFS

Secretary W. D. Powell says the Kentucky State Board closed its year without a debt. We rejoice with those that rejoice.

C. C. Pugh: Some people's idea of liberty is the ability to do what you please, but true liberty is the ability to do what does not please you.

Dr. W. F. Powell goes to the First Baptist church, Chattanooga, from Roanoke, Va., where in seven years he has seen 850 added to the church.

The announcement of Brother Purser's acceptance of the churches at Summit and East McComb was incorrect. He has the matter under consideration.

The San Antonio Baptist Laymen's Conference discussed the duty of the local church to care for its poor and sick. Why not do this instead of depending on lodges.

Next week will appear the account of the State Convention. Those especially who were not privileged to attend the Convention will enjoy the write-up which Brother Ball gives us.

Rev. C. M. O'Neal and Miss Deborah Reed Jordan were united in marriage Sunday, the ninth inst., in the First Methodist church at Gulfport. We wish for them increased happiness and usefulness.

Missionary Cheavens: It is commonly said in Mexico that religion is the only thing on which one does not have to pay duty when entering the country, but somehow most Americans, when they go down there, will leave it behind.

Will the clerk of every association, or some friend in it, send to The Baptist Record a copy of the minutes as soon as they are out? This will be greatly appreciated that we may keep a file and have information needed for some departments of our work.

Christians need to pray at this time specially for the president of the United States and the secretary of state that they may be given wisdom in dealing with the Mexican situation. We do not want any war, and the Lord can show us the way out. Pray also for the poor Mexicans in these times of strife.

W. Y. Quisenberry, who has recently returned from South America, and whose letters about the missions there have been read with so much interest in The Record, has just secured a gift of \$30,000 to found a publishing house in Rio, Brazil. This amount was given by Mrs. Carroll, of Troy, Alabama. For this many hearts will give joyful thanks to the Lord, and by the means of this gift many lives in Brazil will be saved and enriched. We know of no department of our work that is capable of doing greater service than a publishing house. It deserves much more consideration than is commonly given it at home or abroad.

The business and professional interests of Brookhaven are protesting against the proposal of the committee to serve wine in entertaining New Orleans business men. Why should the moral sensibilities of a community be violated or ruthlessly disregarded in a matter that so deeply concerns both business and morals?

A few lines: The gospel color-line: When I see the blood I will pass over. The battle line: "I buffet my body." The head line: "Study to show thyself approved." The bread line: "Give ye them to eat." The dead line: "When he ceased praying." The firing line: "Put out of the stewardship." The clothes line: "These are they that have washed their garments in the blood."

Brother pastor or layman, if you get a communication from the steering committee of the Men's Convention, be sure not to lay it aside without answering it. It is important to make the most out of a meeting like this and some of the brethren are working hard to do it. Responses are coming in from pastors to whom letters were sent by the committee. Let everybody pull for a great men's meeting.

The plan has been suggested by some brethren of having the church-to-church mission campaign undertaken during the summer when the protracted meetings are in progress. This seems almost the only time when a full house can be assured, the time when the unenlisted portion of our people can be reached, and the minds of all are perhaps most open to the truth. Surely the preaching of missionary and financial obligation ought not to interfere with a revival. Something wrong must be in a revival if the mention of missions or money would throw a coldness over the meeting. In most associations brethren could easily reach almost every church in a few weeks.

Pastor G. E. Darling says he has had an association for two years repeated at Little Bahala church. When the minutes come out he appoints members of the church to read the reports on the different subjects which are published in the minutes and lead in discussing them. They take great interest in it and get great good out of it. This will be done again this year. It was also done while he was pastor at Mt. Moriah church. They have all-day meeting on Saturday and again on Sunday. In this way the church gets the benefit of the association in part and hears the reports which most of them would never read. This is worth trying in many other churches.

A college president sometime since was insisting that the young men who went to a ball game to "root" for their side, that is to encourage the players, should be courteous to the other side and should not abuse the umpire when his decisions did not favor them. One of the teachers explained that the boys didn't intend any discourtesy, that when they said the umpire was "rotten," or that his decision was

"bum," it was just their way of saying, "Honorable umpire, we beg to differ from you." It is possible sometimes that in the excitement of theological controversy brethren may call names and make reflections when they mean to say simply, "My position on this subject is slightly at variance with the honorable brother who preceded me." It may be a difference of language mostly.

H. L. Weeks, Marion, Ohio: I can assure you that it was with sad hearts that we left Vicksburg and Mississippi. I never hope to live among people who will be more kind and loyal to me and mine than were the good people of Vicksburg. My associations with the Baptist brotherhood, of Mississippi was always a source of joy to me. I shall sorely miss the kind and noble brotherhood of our Mississippi ministry. I am cherishing the hope, however, that these, my brethren of Ohio, will prove just as cordial and inspiring as those I have left. My church here seems to be doing its utmost to make my coming auspicious and my ministry successful. I shall not neglect to write you again of our church and its work.

We have just read the new booklet by Rev. S. M. Brown, with the title "Woman." It is the most sane and Scriptural teaching on that subject since Jno. A. Broadus wrote his tract on women speaking in public but living in public. He writes out of a heart deeply moved in the interest of womanhood and motherhood. He shows conclusively from the Bible and nature itself that protests most strongly against the forcing or permitting of women into position or work that men only ought to fill. The message of the book may not be popular, but it is all the more needed. It is published by the Western Baptist Publishing Co., Kansas City; price not given. We hope to reproduce in The Record at some time the last two chapters of the book. The author is the well known editor of "The Word and Way."

A. A. Walker, Water Valley: I am leaving this afternoon for St. Louis, where I go to assist Dr. A. A. Todd at the Lafayette Park church in a revival meeting for 15 days. Brother J. M. Metts, of Clinton, will supply for me while I am away. Last Wednesday evening I buried 12 (nine ladies and three men) with Christ in baptism, and had others to unite with us that night to be baptized later. In six months we have had 78 to join us, and have been kept busy "troubling the waters" nearly every Sunday evening. The seating capacity of our house is severely taxed every Sunday evening, and many are turned away when the weather is good. While I am in St. Louis my heart will be back here with my dear good people. This is a great field, and God is working mightily to His glory, adding to the church weekly those who are being saved. My heart had been set on attending our State Convention, but the call to St. Louis prevented. The Lord direct the brethren to His glory.

CONTRIBUTED ARTICLES

GIPSY SMITH.

1. Gipsy—the Mystery.

Among the earliest recollections of my boyhood is a gipsy camp near my father's home in Tennessee—how it was all shrouded in mystery—how the old gipsy woman used to come to our house, selling trinkets and telling fortunes; how their men folks would scour the country, selling fortunes and cheating everybody, of course; and, as tradition had it, how they would steal little children—and how I played shy of that bunch from fear. Last summer while holding a meeting at the old home church, a gipsy tent was pitched at the same spot where they used to come. There was a beautiful gipsy girl who attended the services and became very much interested in her soul and I fully believe she found her Savior.

The origin of the gipsies is a profound mystery. Their separate existence as a race can be traced back to the plains of India. Owing to their resemblance to the Jews, some have held that they are one of the lost tribes of the children of Israel.

Gipsies are in the deepest darkness of heathenism, so far as religion is concerned; they have no Bibles, and if they had they could not read them. Still they try to keep the Sabbath, and have their children christened, hence most of them have Bible names. Marriage among them was originally unknown. Sweethearts make a vow or covenant which is never broken. Gipsy Smith says he never saw a fallen girl in a gipsy tent. But while they are pure from that standpoint, there is no defense of the race from other standpoints, for they lie, cheat, steal, swear and drink and tell fortunes. They do not stop on a large scale, but they have no conscience in the matter, for they think they commit no wrong.

2. Gipsy—the Man.

Gipsy Smith, more properly Rodney Smith, was born in England, Wanstead Parish, near Epping Forest, March 31, 1860.

To see him is to catch the sweet healthy freshness of the woods, flowers, and old mother earth, and to breathe the fragrance of a life lived far from the stifling atmosphere of great cities. But while he is a child of the country, his mission is to the cities. He is gipsy the gentleman. He is a wiry, stout, heavy set gentleman with a quick, steady movement, weighing about 175 pounds. He has fair features, with a complexion as brown as ripening berries in autumn. His eyes are black and sparkle like highly polished diamonds, and are set in as intelligent a face as one ever gazed upon. He has a heavy suit of black hair, with not a streak of gray in it, and he does not appear to be over 40.

Gipsy Smith is followed by flowers and flattery, but it does not spoil him.

People come to hear him through curiosity, but remain through care—care for self, for God, for Christ, and for better things.

He is not a poet, but a poem incarnate, written by the finger of God; and when despoiled through sin, was re-written, re-arranged, metered, measured, punctuated and finished by Jesus Christ—a poem read and studied and appreciated by all men.

He is not an artist, but a painting, fashioned by the hand of the Artist divine, out of material gathered from flowers and trees and nature everywhere, and hung up in the galleries of "five continents" to be admired by all lovers of the beautiful.

He is not eloquent, but eloquence—the eloquence of Christ speaking from the mountain side, Galilee, and the banks of the Jordan.

He is not an orator, or scholar, or theologian, or genius, but he reaches the hearts of men as few orators of the world have ever done.

3. Gipsy—the Minister.

God lifted him from the tent of degradation in the woods to the temple of elevation in worship.

His first awakening came at an early age. His mother died when Gipsy was quite young. He does not remember the face, but does remember the fact of her death, with attendant circumstances, which made an everlasting impression on him. His mother could not read or write, and knew little of religion; but when a girl she attended a rally in a chapel where she learned a verse of beautiful hymn which she recalled at death. The sentiment of that verse led her to accept Jesus as her Savior and she died a Christian. This death greatly affected his father who soon afterward became a devout Christian. The beautiful life of his father also had much to do with Gipsy's conversion.

Many years after his mother's death he visited her grave, together with his little sister, Tilly. The tent had been pitched three miles from old Norton church yard, where his mother had been buried years ago. He and his sister slipped off one day, guided by Norton's church-spire, they reached the cemetery where they found some kind people who pointed out the spot where the gentle Gipsy mother lay. They spent the day and gathered primroses and violets and planted them on the grave, and knelt down and kissed the sacred spot, and arose weeping, to find their way back to the tent. His nature had depth to it.

A visit to Bedford, the home of John Bunyan, and also to his monument, where the young fellow was told of Bunyan's life and work as a minister, profoundly impressed him. When he got back to the wagon, he asked himself the question, shall I always live in a tent or shall I become a Christian and live for something definite? He resolved then and there to become a Christian, and determined that if he ever had an opportunity he would make a public profession. So while attending a meeting in a Primitive Methodist Chapel in Cambridge an oppor-

tunity was given and he publicly trusted Christ while the congregation sang:

"I do believe, I will believe
That Jesus died for me,
That on the cross He shed His blood
From sin to set me free."

He went home and told his father, who asked Gipsy how he knew he was saved when he replied, "Father, I feel so warm in here."

At the age of 18 he could neither read nor write. About this time some one gave him some books—a Bible, an English Dictionary, a Bible dictionary; he responded: "Some day I will read them and be a preacher, too." The call to preach thus came with his conversion. He used to go into the kitchens selling his wares and finding the women and children there he would ask, "Do you want me to sing for you?" He sang,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that blood
Lose all their guilty stains."

And would then say, "I have no mother but I love Jesus, and I am going to be his boy forever."

General Booth was the first man to discover the Gipsy boy. He said, "Rodney, I want you." Gipsy answered, "I will go." He left his tent, June, 1877, for evangelistic service in the Salvation Army. It was like breaking his heart to leave the wagon. His father's tent was as dear to him as Windsor Castle was to the prince of royal blood. He left the people whom he loved and who loved him, and went out among strangers and strange environments.

4. Gipsy—the Miracle.

A London paper said of him: "One of the finest possibilities of Anglo-Saxon speech since the days of John Bright." G. Campbell Morgan said: "I have heard him speak day after day, and have never found a flaw in his grammar or pronunciation," and yet he never went to school a day in his life.

Great crowds thronged the tabernacle at Birmingham where I heard him preach. They came from every walk of life—the learned and ignorant, the rich and poor, the white and black, from society and slums. His simple exposition of the Scriptures reached the hearts of all. Great scholars and theologians sat at his feet and learned from him, while little children followed him and gave him flowers.

5. Gipsy—the Musician.

He has tears in his voice, and transmits them to his audience who frequently weep freely while he sings. Where did he take voice? He tells us: "From the birds." I think he did—from the lark, from its freshness; from the nightingale, by its plaintiveness; from the canary, by its earnestness; from the mocking bird, by its weirdness. It has all the freshness, softness, weirdness and earnestness of all the songsters of the mighty forest. There is music in his voice as he reads his hymns and the word of God. David touched his harp and there fell from his finger-tips psalms and melodies which

have been ringing in human hearts through all the centuries; but God moved his fingers over the living strings of Gipsy's heart and there pealed forth melodies that melted hearts of stone and caused men to cry mightily to God as they looked up to him.

Fraternally,

W. A. Jordan.

Starkville, Miss.

A SERVICE TO EACH.

On Sunday, August 24, it was our privilege to attend the two most celebrated churches in the city of London—the St. Paul's Episcopal, and the Metropolitan Tabernacle Baptist. I herewith give a few facts as to the structure of the first as taken from Bacon's "Up to Date Guide to London."

"St. Paul's Cathedral, the Cathedral of the Diocese of London, is the most imposing building in the metropolis. It was designed and erected by Sir Christopher Wren, in place of the building which was destroyed by the great fire of London in 1666. The first stone was laid in 1675, and the last in 1710; it cost £747,954. It is 510 feet long by 225 feet wide, and 2,292 feet in circumference. The cross, the length of which is 30 feet, is elevated 404 feet from the foundation. The ball weighs 5,000 pounds and the cross 3,300 pounds. In the body of the building, to which visitors are admitted free, are many monuments of illustrious persons. The interior is being richly decorated according to the original designs of the architect. The fees for viewing the other portions of the edifice are: Library, great bell and geometrical staircase, clock, whispering galleries and the two outside galleries, 6d; ball, 1s; crypt, 6d." The same guide book says only the following as to the Tabernacle:

"Metropolitan Tabernacle, Newington." Its architecture does not attract the modern eye, and yet its acoustics charm and gratify the ear, for there is no difficulty in hearing every word spoken. This tabernacle was built for the purpose of speaking forth the word of truth, so that its teachings might be made plain and simple to all who come within its walls. All that is said or sung can easily be understood, but with my best effort I could only catch here and there a word in the Cathedral. At the morning service we attended the externally beautiful and costly St. Paul's Cathedral. We went some minutes before the time announced for service, and were about the first to enter, and we were given the best position, about 20 feet from the speaker's stand. I was greatly amazed to see so many images, several different ones of Jesus and a number of the saints. There was very much in this Cathedral that reminded me of some of the large Catholic cathedrals I visited in Brazil and Argentina, but I will not go into details of this great building. Its massive organ was so built as to be largely hidden from the eye; its choir contained possibly 50 or 75 boys in their surplices, besides many men and women. Four gorgeously robed priests participated in the reading of the service.

They bowed and re-bowed before the altar with its burning candles. Its musical part lasted for one hour and 15 minutes, not one single word except "amen" could be distinguished. No one in the congregation participated, so far as I could see. At the close of the hour and 15 minutes of the musical and the reading of the ritual, one of the robed priests came forward and spoke for 14 minutes from John 1:51, "And he saith unto him, Verily, verily, I say unto you, ye shall see heaven open and the angels of God ascending and descending upon the Son of man." The largest part of the time was in undertaking to prove that Nathaniel and Bartholomew were one and the same person. No one seemed to be interested in what he was saying after he had spoken two or three minutes of the 14. I could get nothing out of it myself, and from the looks of the faces about me, they seemed to be getting nothing. Nothing in the whole service seemed to me to appeal to the mind or heart. I came away wondering why the multitudes attended this costly structure, though the great building was nothing like full. From the way many looked around at the splendid frescoes and statuary, they, like myself, must have been visitors.

At the night service we attended the Metropolitan Tabernacle, C. H. Spurgeon's old church; our own A. C. Dixon is now its pastor. We found the building packed when we reached there at 6:30, the time announced for the evening service, and my! how they were singing! When I told the usher, who had said that he did not think we could get in, that my wife and I were from America, and very anxious to hear, he said, "I'll see if I can provide a place for you somewhere." He finally got two chairs from the Sunday School room and gave us a seat in the isle. The singing was led by the precentors and the whole composed of the choir, and everybody seemed to sing, and how one's heart did throb! Before the sermon was preached by Dr. J. L. Campbell, of Boston, an extract was read from a letter from Pastor Dixon, who is absent in the States; from this one could feel his great heart throbbing with love for his people and yearning for higher consecration that he might lead them into larger fields of service; and then there followed a prayer soulful and worshipful in which there was a tender and loving petition offered in behalf of the absent pastor, and then followed a sermon of marvelous spiritual power and unction on how we may know the truth of Christianity; text, John 4:42, "And they said unto the woman, 'Now we believe not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.'" There was no uncertain ring as to the divinity of Jesus and the truth of God's Word. The expression on the faces was of peace and joy, and many wept tears of gratitude. It seemed to me that all hearts and minds were moved by this sermon of 48 minutes' duration. Never have I in my life realized more clearly the difference between a service almost entirely given to classical music and ritualism, which apparently no one could comprehend,

and a service in which all seemingly was done with the spirit and the understanding. One service draws the heart and mind and life to things spiritual and eternal, and the other leaves the heart and mind dry and hungry and ready to be filled by the giddy pleasures of sin and selfishness. I wish all our young Baptist preachers in the beginning of their ministry could see and feel what I have seen and felt today, and if so, I believe they would purpose in their souls to stick close to God's Word both in preaching and in their music. I feel that many of our large churches are drifting away from the spiritual, especially in their music. The Book tells us to "let all the people sing," and that we should sing "with the spirit and understanding." There is danger in the modern American choir.

During my visit to London the notorious Jack Johnson arrived to fill certain engagements in the theaters, but by the splendid and courageous leadership of B. F. Meyer, the Baptist preacher, supported by the press of the better class of London, these engagements were cancelled. I felt proud and grateful for the Baptist prestige and leadership in this the greatest city in the world. The life of C. H. Spurgeon still multiplies for good, and both A. C. Dixon and Len. G. Broughton are mighty exponents of the pure word of God. The more I travel and see, the more I am convinced that "God's Word is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of bone and marrow, soul and spirit," where it is faithfully and lovingly preached, and this is the world's greatest need.

W. Y. Quisenberry.

The Ministers' Conference which meets one day before the Convention, has proven a great help in the discussion of subjects that a preacher often wishes to talk to others about and in stimulating a pastor to his best work. There ought to be a good attendance this year at Columbia. The meeting is on Tuesday, the 11th.

Paul gives another sharp antithesis by the use of a preposition in First Corinthians 7:31 where he says those that use the world are not to ~~ab-use~~ it, or misuse it, or use it to the full. Here is where the danger lies to most of us. We pervert the real purpose of the world to selfish and temporal ends. We are to bear in mind that its purpose will be served only as we use it to make men, to bring ourselves and others anew into the image of God after the pattern of Christ Jesus. This can be done by recognizing its temporal nature and temporary value. In this connection the apostle tells us the season is shortened so that those who buy are to be as though they possessed not. They have only a lease on what they purchase, not a permanent grip on it. It must be used aright while we have it, for its use will soon be over and the opportunity past. The hand will soon relax its hold.

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EDITORIAL.

DOMINION DISTRIBUTED.

In the Revelation made to John on the Isle of Patmos, where a door was opened in heaven, he saw a throne, and then he saw four and twenty thrones, and four and twenty elders sitting arrayed in white garments and on their heads crowns of gold. Not many of us are sufficiently daring, or have enough of spiritual insight to undertake an exact interpretation of things in this book. Modesty is certainly becoming here, and reverent caution. If we were sufficiently saturated with the knowledge of other parts of the Bible, it would probably enable us to see much more clearly what is revealed in this last one. But what we can see let us see. It is evident that the central, the all-important thing in heaven, as in all the universe is the throne and the "One sitting on the throne." The difference between heaven and earth is that in heaven he is more clearly recognized, more easily discerned, more openly and cordially acknowledged. The undisputed, the gladly acclaimed sovereignty of God is what makes heaven. The joyous acceptance of His authority would transform earth into heaven. When that comes the kingdom of heaven is at hand. This is the joy of His saints, whether in this world or the other world. One of them sang long ago: "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof." The song of those in heaven is, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power, because thou didst create all things and because of Thy will they were, and were created."

But John not only saw the throne, but round about it were four and twenty thrones, and on these were four and twenty elders. In every time and among all nations elders have been representatives of the people, the leading men, law-makers or rulers. And these elders doubtless represent the redeemed of the human race with whom God graciously shares the exercise of His dominion over the world and possibly other worlds. It is the good pleasure of the Father to divide the exercise of authority among His children. This was His original purpose concerning them. He

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said, "Let us make man in our image * * * and let them have dominion." This belongs to Him by creation and would have been his heritage forever, but for sin. In the redemption we become heirs of God and joint heirs with Christ. "Thou didst purchase unto God with Thy blood men of every tribe * * * and they reign upon the earth." The reward of the faithful Christian is repeatedly said to be a crown. This is not an ornamental piece of headgear, but a mark of authority, a symbol of dominion. It is probable that those who sing about "A crown upon my forehead, a harp within my hand," have very confused notions. Whether it is a crown of life, a crown of righteousness, or a crown of glory, it indicates that the wearer has come into the possession and exercise of great power. In God's kingdom there are no empty titles and glittering gewgaws. A crown means something. Christians are said to be a royal priesthood, that is, priests with regal authority. Jesus said, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father on His throne." The character of the dominion we shall exercise is like that of Jesus. The way to it is by the same path. Position of influence in the kingdom of heaven is by way of service rendered, and dominion is the exercise of power for the blessing of others. When James and John requested the places on his right hand and left, He asked if they were able to undergo the baptism and drink the cup of suffering with Him. Of Him it is said, "Existing in the form of God, He counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant. He humbled himself, becoming obedient unto death, yea the death of the cross. Wherefore, also, God highly exalted Him and gave Him the name which is above every name, that every tongue should confess that Jesus Christ is Lord to the glory of the Father." "If we suffer we shall also reign with Him."

SOUND IN FAITH.

It is just possible that this expression has failed to convey to the average hearer the thing that was in the mind of the apostle when he used it, that it may have been turned from its original meaning and so have lost the force and failed of the purpose intended. The commonest words of our religion need a restudy, a real study in the Book itself without reference to the use that has been made of them in preaching and theological books or even in the religious papers. Such words as truth and righteousness have bigger meaning than we are accustomed to attribute to them, and the man who studies them in the book will be richly rewarded. The word "faith" is no exception to this statement but rather one that needs and repays the most careful attention.

Sound in faith or in the faith has become the slogan for insistence on an orthodox creed. Certainly the Bible can be made the foundation for a system of doctrines and it

is exceedingly important that these should be correctly stated and faithfully proclaimed. But to say that this is what is meant by being sound in faith is to read very superficially the Scripture passage where this expression occurs. Faith is the vital word in the Christian teaching; faith is the vital thing in Christian experience. To embalm it and wrap it in the ceremonies of a creed or theological statement is to eliminate it as a vital force in our Christian life and work. Faith is that which makes a Christian life, the beginning of it, the continuance of it and the consummation of it. "The just shall live by faith," and the faith which is here spoken of is that which is sound and healthy, which works by love, which performs its function in making the man all that he ought to be. A horse is sound when his value has not been impaired by any injury sustained, by a diseased organ or abuse of any kind. A man, likewise, is sound when every organ of his body is healthy, when it is working properly, discharging its proper function. A man's faith is sound or healthy when it makes a whole Christian life, when it produces good morals, righteous conduct, wholesome desires and aspirations, active and efficient service. All the output of a Christian's life, the tone and standard of conduct, his ability to measure up to it, his fulfilling of all righteousness and his worth to the kingdom and the world depend on the quality of his faith. If that is healthy, sound, the rest will come in due time. The faith that does not produce a life of obedience, of righteousness, of service is not sound. The man who is not bringing forth the fruits of godliness, who is not making his life a life of helpful ministry to others, is not sound in faith, however orthodox his "creed" may be.

That this is the meaning of the apostles' words may be seen from a careful reading of the whole connection in which they occur. (Titus 2:2). A previous verse says, "They profess that they know God; but by their works they deny Him, being abominable and disobedient, and unto every good work reprobate." And then follows the exhortation to Titus to teach the people the right sort of life to live, in the midst of which he insists that they must be sound in faith, in love and in patience. To be sound or healthy in these is to guarantee the production of the other qualities and service of the Christian life. By all means let every man keep his faith in Christ, in God, in His word in good active working condition. To fail here is to fail everywhere. Keep it busy appropriating the grace and truth that comes by Jesus Christ.

CAMPAIGN IN COPIAH.

The Copiah enlistment campaign last week on Sunday reached Wesson, where meetings were held Sunday morning, afternoon and night, and Monday night. Monday morning and afternoon were given to Rocky Hill. Pastors came and went through the week, but Missionary Cheavens went straight through. Tuesday found us at Zion Hill, where a small group was augmented by

Thursday, November 13, 1913.

impressing the school into the meeting. At each church missionary addresses were made and methods discussed and then an open conference was held in which it was sought to have the church commit itself to an every-member canvass. As a rule, this was agreed to, and the churches will try to distribute the blessing of supporting the work among all the members instead of letting 30 per cent do the work, as has been done. On Wednesday Strong Hope was the place of work. Having a big public school within a hundred yards, we had a fairly good attendance, the "Primitive" Baptist teacher bringing the children over to hear the discussion on missions; and the missionary being equally accommodating, went over to the schoolhouse and made another talk. By the way, Missionary Cheavens says he is a son of "Hardshell" Baptist people and grew up where he heard more of them preach than all others. Thursday found us at Galilee and having no school to draw on, we were a little lonesome; but the brethren took hold of the conference and said next year instead of having only 25 per cent of the church contributors, they would have 75. The Lord can save by few as well as by many. Thursday night, Friday and Friday night were spent at Rockport, which has perhaps the smallest membership of any church in the association, but they are young and vigorous. The congregation was as large as at any of the other churches and the results good. Saturday the caravan moved on to Poplar Springs and halted in Hazlehurst Sunday. The churches generally asked for a night service, and it was given, though not on the program. The small congregations were due to the very busy season; the farmers making molasses, gathering corn and digging potatoes. The country is full of things to eat. They have plenty to divide with the orphanage and the hospital.

A BREAKER OF RECORDS.

To get out a paper of twice the size usually published would seem to the laymen a considerable task, and to issue a paper 17 times as large as the usual one, an achievement worthy of note. This is what the Daily Clarion-Ledger, of Jackson, did in its recent State Fair edition. Consider, if you please, the time and labor necessary to bring out 216 pages of newspaper matter in one edition!

This issue breaks all Southern records, and so far as is known, all American records in point of size. Editor R. H. Henry is to be congratulated on his success. He has shown great good sense in the selection of his assistants in the work. To the business manager, Mr. T. M. Hederman, and to Mrs. Crisler the society editor, is due a large share of credit, and to the advertising manager, Mr. J. H. Wimberly, without whose head and foot work the mammoth edition could not have appeared.

To the credit of the editor let it be said that not a dollar's worth of the advertising was that of a liquor house. Long may the Clarion-Ledger flourish and issue better and larger editions.

THE BAPTIST RECORD

Mississippi Woman's College

LOOKING TOWARD COLUMBIA.

Our trip to the State Fair was an occasion of much pleasure to our girls. A special train was run over the Mississippi Central and Great Northern, and although a good deal of time was lost on the way, we had about ten hours in Jackson. Many of the parents and relatives of the students joined us on the way. The defeat of Mississippi College was a great disappointment to our girls who had never thought of anything but victory.

Rev. Frank Moody Purser, who is visiting the Baptist schools under the auspices of the Foreign Mission Board, in the interest of the mission study classes, was with us recently and gave us one of the best talks we have ever had.

The sectional book cases for the library have come and the only trouble about them is that we have not books enough to fill them. Any donations of books will be thankfully received.

The basket ball team is getting into shape and doing some good work. We wish that the Clarke Memorial girls could have a game with our team.

The president and his wife took dinner with the girls of the Industrial Home on Sunday. The dinner was first class in material, preparation and serving, while the spirit of comradeship and co-operation manifested everywhere was all that could be desired.

By the time this is in print our Convention will be in session at Columbia. Some of the delegates have already written that they will stop by to see us on their way to Columbia. We hope that many others will come to see us on their way home.

Among our visitors from a distance have been: Mr. Edgar Holcomb, Quitman; Prof. Ed Brown, Blue Mountain; Mr. and Mrs. O. A. Herrington, Wiggins; Rev. W. M. Burr, Cleveland; Mr. Nelson and daughter, Oakvale; Mr. Bell, Columbus.

J. L. Johnson, Jr.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

By the time these notes are in print, the Baptist hosts will be gathering in annual session at Columbia, the gem of the Pearl. It will be a pleasure to the writer to greet the brotherhood and thank them for the loyal support they have given this special work committed to his hands. It will also afford an opportunity to talk over with the brethren future engagements. I trust the brethren will take the initiative in arranging dates that will be most acceptable to them. I am glad to say that we now have signed up \$135,000. That leaves \$65,000 more to be raised in six months. This last \$65,000 comes at the close of an eleven-months' campaign, when much of the field has already been worked. The remainder is almost as much as our Baptist people in Mississippi have ever undertaken to raise

at one time for any one object and that on a virgin field. But now we must get this after the field has been largely worked. I mention this that the brethren may know the fight is not over. In fact it has but fairly begun, and we are going to need the united support of the entire brotherhood to win this battle. Not only do we need the men, but the women and children. But by His help we are going to score a victory. But it is "nerve racking," and I plead for the prayers of a united and determined brotherhood.

Brother J. D. Franks, my helper, will also be at the convention and I hope the brethren will talk with him about engagements for future work.

Among the recent contributions is Brother W. C. McCaughan, of Clarksdale, R. F. D. No. 1, of the famous Oak Ridge church. He subscribed \$1,000. Others of that historic church subscribed nobly, one of whom I must mention, who was Sister S. M. Smith, who last winter answered the call in The Baptist Record and sent in hers. But when the agent came she doubled it, besides encouraging each of her children to subscribe. When the roll is called up yonder and the victory registered, the honor will be due to His faithful ones, while the glory will be His.

In His name I greet you, brethren, and beg for your co-operation in this time of great need.

Clinton, Miss., Nov. 6, 1913.

BLUE MOUNTAIN BREEZES.

New students have been entering Blue Mountain College and Mississippi Heights Academy every few days since the sessions opened. Each school has an unusually cheerful, co-operative and cultured student body.

The second quarter of the college session will open Monday, November 24th. A number of new students will probably enter at that time. Our after-Christmas work will open Tuesday, December 30th. A number of new students will doubtless enter also at that time.

Recently Blue Mountain has been favored with three great lectures from three great men. First, Governor Glen, of North Carolina, gave us an address on "Temperance," which would be hard to beat by any man of any size. Second, ex-United States Senator Frank J. Cannon gave us a lecture on "The Mormon Kingdom," which opened our eyes and stirred our souls. Third the great preacher and reformer, of Cincinnati, gave us a most inspiring and uplifting lecture on the subject, "That They Might Have Life, and Have It More Abundantly."

Cordially,

W. T. Lowrey.

ANNOUNCEMENT.

We shall be glad to furnish any church or Sunday School with collection envelopes for use in their Thanksgiving collections for the orphanage.

Drop us a card if you wish to use them; we are prepared to furnish them on short notice already printed.

MISSION SECTION

WHY A NATION-WIDE CANVASS FOR MISSIONS IN MARCH, 1914?

(By J. Campbell White, General Secretary, Laymen's Missionary Movement.)

What has all the leaders of all the Protestant churches of America to plan for a simultaneous canvass for all missions and benevolences in March? And what are some of the results that may reasonably be expected from this great combined effort?

One of the most powerful arguments for the simultaneous canvass on the part of all churches is undoubtedly the marked success that has attended this plan in three different denominations. The first denomination to try out the plan was the United Presbyterian church. By the simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about 30 per cent in a single year in their total missionary receipts, even though they were already at the top of the list of the denominations in their per-member gifts to these objects. Of course they did a great deal of educational work in preparation for their simultaneous canvass. Missionary conferences, passing through the most of two days, were held at all of the leading centers of the denomination, some 60 conferences in all. There was also ceaseless agitation by the church papers, and a vast amount of literature sent out by a special committee in charge of the campaign. But all of this effort was far more than justified by the splendid results.

Briefly summarized, the canvass increased the regular income of the various mission boards of the church from \$580,169 in 1912 to \$739,452 in 1913, or a gain of \$1.12 per member for the whole denomination in a single year.

This increase of \$1.12 is more than many denominations now average as their total contribution for missionary purposes, appalling though the fact is. But to appreciate fully the achievement of this one denomination, there must be added to the above figures a large amount contributed by their Women's Missionary Society, and bringing up the total of their missionary giving to \$853,569 for 1912-13, or an average of \$6.11 per member of their entire constituency. The nearest approach to this that has yet been discovered is the Baptist church of Ontario and Quebec, with 65,000 members, who this past year gave \$220,000 to all missionary purposes, an average of \$4 per member. This has been increased from \$103,000 since 1908. Very few denominations average over \$3 per member, and the Protestant churches of America, as a whole, only average about \$2 per member per year to all missionary purposes.

It is also worthy of note that while the United Presbyterian church added \$1.12 per member for missionary purposes, they also added \$1.07 per member for other purposes, clearly proving that missionary giving en-

larges rather than decreases all other church offerings. The average per member to all purposes in this church is now \$20.97 which is the highest we have yet discovered for a whole communion.

The other two denominations that made a similar simultaneous canvass in 1913 were the Reformed church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed and in the number of churches actually making the canvass. Even during the year of the agitation for this simultaneous canvass, however, the Reformed church increased its foreign missionary offerings from \$107,900 to \$146,020, while those of the Southern Presbyterian church increased from \$501,412 to \$631,069. This is an increase from \$276,263 in 1907, or a gain of 129 per cent in six years. Offerings for home causes increased in about the same proportion.

In view of the manifest success of the simultaneous canvass plan in these three denominations, it was very natural for the leaders of the home and foreign missionary boards of America to decide upon carrying the co-operative principle still further and ask the Protestant churches of the whole nation to register their practical interest in missions during the same month. March was fixed upon as being most acceptable to the majority of the boards involved. Being late in the winter season, it affords time to prepare for such a canvass by thorough educational processes.

Each denomination is doing its best to reach its own constituency through all regular channels, but in addition to this, several hundred interdenominational missionary conferences are being held. Over 20 teams of speakers have been organized, making it possible to hold 20 or more conferences in different cities simultaneously, for at least a part of the season. All of these conferences aim to present the conditions and needs both at home and abroad which call for a great missionary advance. They also show clearly the great advantages of proper missionary education and of the organized personal canvass for subscriptions. There are about 23 millions of Protestant church members in America. To get them to act together, and to act simultaneously, on anything, is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of pastors and other church leaders in this united missionary campaign.

At the present time, about \$40,000,000 annually are being contributed by American churches to home and foreign missionary work of all kinds, over 60 per cent of this amount being for mission work at home. By this simultaneous canvass, it is hoped that some millions of dollars annually will be added to the income of the various missionary agencies of the churches. It is also

perfectly evident that the churches can all do their best work by close co-operation, rather than in isolation from each other. "Comprehension is half way to sympathy," and it comes only by contact.

There is in reality a great fundamental spiritual unity among all Protestant churches which is only revealed as these bodies act jointly in a great common enterprise.

ENLISTMENT AND INSPIRATION.

By L. F. Gregory.

The words "enlistment" and "inspiration" are now being emphasized throughout the bounds of the Southern Baptist Convention, are now being emphasized throughout churches and members in the Convention who have never yet been enlisted in our denominational work, nor have they been inspired to do great things for the Lord. Our boards have placed enlistment men in the field and inspirational meetings have been held. Our enlistment men have been studying and are still studying the needs of the field and they give out valuable information and make stirring addresses. At our meetings of inspiration, facts and figures are gathered and presented and addresses are made which are filled with zeal and enthusiasm and yet the unenlisted churches are not swung into line as we would like to see them. According to some statistics which were presented at our two encampments at their recent sessions, the ratio of co-operating churches are less than they were five years ago.

I do not vouch for the correctness of the statistics submitted, but to say the least of it they are in the neighborhood of being correct. If they are correct, we are making progress slowly. It may be argued that the enlistment and inspirational movement is new and has not had time to succeed.

Not exactly, our enlistment secretary is a new feature, but the enlistment movement is old. The work of enlistment has been and is upon the pastors and churches, and if they can't do the work, or fail to do it, it can't be done. I quote a sentence from an article in last week's issue of The Record: "If the church itself cannot, or does not, enlist its own members, no agency or force whatsoever from without can ever do it." Our inspirational meetings are good, but the trouble is we do not succeed in getting those members in the meeting who need them most. The information given out by our enlistment secretaries is good if we could have given it in the places where most needed. Through the associational campaign an effort is made to reach such places.

When is a church enlisted? When it contributes \$5 or \$25? It has been said that the \$5 contributing church is not enlisted. Possibly not. But who is to be the judge of this matter? There is either a standard of enlistment or there is not. Where is it found? In God's Word, and if not there we have none. No church is fully enlisted until it is meeting the requirements of the standard, or else the \$5 contributing church may be as much enlisted as the \$500 contributing church.

Our Delta missionary who was put into the Delta by the State Board at the request of the Deer Creek and Sunflower Associations, has succeeded in enlisting some pastorless churches to some degree and Baptist people whom he has organized into churches by visitation and personal contact. What he has done other missionaries before him have done, and pastors have done and are doing. Yet none of these churches are meeting the requirements of the standard and likely never will.

I understand there is one church in Dallas, Texas, which is truly enlisted—the Haskell Avenue Baptist church. When our churches are convinced that they must measure up to the standard of giving (which I understand to be a tithe) and they do it, then will our churches be enlisted. This they will never do as a whole or in part until the Divine plan of financing the Lord's work is laid before them again and again. That our churches reach the Divine ideal, both pastors and workers must teach the standard of giving. When our churches reach the point where they will give God's portion all of our enlistment problems will be solved.

The third largest contributing church in proportion to its membership, in the Southern Baptist Convention, and the nearest enlisted church in the State is in the Sunflower Association. It was brought up to the forefront simply through the preaching of the tithes. When churches tithe they are enlisted.

In conclusion, I want to say that if there is any pastor or church who would like to have a full discussion of the subject of tithing, they would do well to communicate with Dr. W. M. Burr, of Cleveland, Miss. If you will have him with you, your people will be instructed and some of them inspired and enlisted.

Shelby, Miss.

WHERE DOES THE MONEY GO?

It does not all go for whiskey and tobacco. Some have rung the changes on these until they have become somewhat hackneyed. We will, for once, at least, leave them out, and see how it will look, as we point out some of the unnecessary, wasteful and sinful ways in which people spend their money.

We need not consider the things far away, for which people spend their money, such as the theatre in the city, and other attractions on a large scale. We will just take a casual survey of our own little town—my town—your town; neither of which could hardly be called a city. If you please, we may take a census of our country community, if perchance we live in the country.

Let's see: A small town boasts of having 10 or 15 automobiles; most of them being owned purely as a luxury, and for pleasure. They represent an average cost of \$1,000, or a total of \$10,000 or \$15,000. Add to the above an average of \$250 per annum for expenses, and we have invested in luxury and pleasure in this one item \$12,500 or \$18,750. All of this in one small community.

There is the ever omnipresent moving picture show, that moves every night, six nights

in the week, regardless of the weather, sickness, death, funerals or anything else. A meeting may be in progress in a church nearby, but the people go in a stream to the moving picture show, and the coin goes into the hands of the proprietor with equal celerity. Oh! how cheerfully people give to things of this kind. Truly the proprietor loves a cheerful giver. The meeting at the church, whether for saving souls, or raising money for religious purposes, stands poor show with a moving picture show.

The circus, though not as clean as some other things, comes along and the multitudes go with a hearty good will. Their money, also, goes in with them. Both go cheerfully.

Let a county fair be held, and almost every kind of a fake scheme is in evidence, and the people gladly put their money into them, and are systematically robbed before their eyes. But they seem to like it for they do the same thing over and over, from year to year.

What about that magnificent home into which you put two or three thousand more than was necessary, simply to gratify your pride, or out rival your neighbor? Also that unnecessary and expensive trip simply for pleasure. Your health did not demand it. Why buy that \$300 horse when a less expensive horse would have answered every purpose? How about that sumptuous style of living? What about the money foolishly spent on fashions, just for show, of course? Why not have a little independence and not be an ape—always aping some one else? You seem to have plenty of money for the things you want—the things that pander to your pride and fleshly desires.

Don't become irritated, but let me ask how much you gave last year—this year, if you prefer—to help sustain the cause of Christ, at home and abroad? How much do you pay your pastor, and how much do you give to church expenses? How much have you given in 12 months to send the gospel to the uttermost parts of the earth? Did you not say that you loved the Lord and His cause?

In conclusion: Where does your money go? Where does the people's money go? Let each one answer for himself.

W. I. Hargis.

University, Miss.

Rev. Martin Ball has accepted the call of the Clarksdale church, to begin work on the first of December. We congratulate both the church and Brother Ball. To show that they were not "peevish," the Winona church paid his expenses to the State Convention.

At the football game between Mississippi College and the University of Alabama, in which the latter won, most of the cheering was done by the girls from Mississippi Woman's College. It is to be hoped that the Mississippi College boys will not allow themselves to be excelled in enthusiasm for their own team by students of their sister college hereafter.

MISSISSIPPI COLLEGE ENDOWMENT.

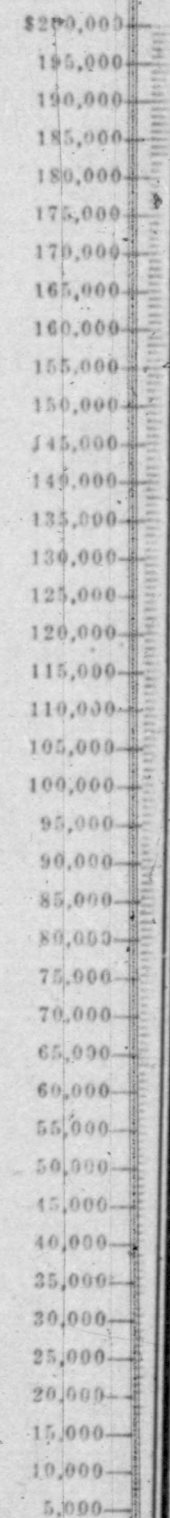
By W. A. McComb.

The thermometer now stands at \$127,000 (Cleveland and Hollondale, under the leadership of their beloved pastor, Rev. B. J. Mitchell, have made their subscriptions to the endowment. The agent worked hard in the absence of the pastor and was helped in his work by Dr. McNeal and Brother and Sister Pettie. At Shaw-Pastor M. C. Vick led his flock nobly, and Shaw will be one of the \$1,000 churches to the endowment when the planing is complete.

The work progresses nicely and all credit to the noble pastors and laymen and elect sisters and the glory to God.

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$127,000.00.

TIDINGS OF THE KINGDOM

M. K. Thornton, Bessemer, Ala.: Work is progressing nicely on our Sunday School annex. We hope to get it by January. When it is finished we will have one of the best equipped houses in Alabama.

A. J. Preston, Andalusia: I greatly enjoy your weekly visit. It does me good to see the progress that is being made in dear old Mississippi. I wish I could attend your State Convention. Our State Convention meets the 18th, Inst., 40 miles east of here, with Enterprise church. Come over and be with us, ye editor. I am getting along nicely with my work. I have been here eight months and received 60 members into the church.

We are glad to report in answer to many inquiries concerning Dr. Willingham's sickness that since he became ill he has been steadily and surely improving and his physician expects him to leave his room in a few days. It is gratifying to add that the most serious symptoms which appeared at the beginning of his illness have entirely passed away, and there is every reason to believe that after a few weeks of rest he will be in his accustomed place in the Foreign Mission Rooms.

J. F. Halley, Guthrie, Kentucky: I am here singing for T. M. Martin. Notwithstanding there is scarlet fever in the town and the public school has been dismissed for two weeks, there is indications of the Spirit's moving among the mulberry trees. Brother Martin closed his fourteenth meeting in Louisville Sunday night. When it was over he said to his singer, Sam Raburn, of Texas: "This is the greatest victory of my life." The way he dug up things was said to be great.

B. L. Mitchell, Cleveland: We greatly enjoyed a 10 days' meeting led by Dr. W. A. McComb preaching and R. L. Cooper, of Aberdeen, singing. McComb preaches with wonderful simplicity and power. Everybody likes to listen to his convincing and inspiring presentation of Gospel truth. Cooper is charming in song and fervent in prayer. He articulates perfectly, and puts his soul in the song, and gets your soul inspired. He goes to Chicago for further training. Our prayers go with these great leaders. There were eight baptized, seven received by letter. The church wants to do great things. Pray for us.

President E. V. Mullins, Louisville, Ky.: The lectures on the Julius Brown Gay foundation, in the Southern Baptist Theological Seminary will be delivered by Dr. Augustus H. Strong, of Rochester, N. Y., from 10 to 11 a. m., on Tuesday, Wednesday, Thursday and Friday, November 18, 19, 20 and 21. The lectures on the George W. Horton foundation will be delivered by Rev. Camden N. Cobern, D. D., of Pennsylvania, on the subject of archaeology and the Bible. The subject of the lectures by Dr. Strong will be "The Theology of American Poets." A cordial invitation is extended to all who are interested to attend these lectures. The second quarter of the seminary session will begin on Thursday, December 4th, 1913. All students contemplating entering the seminary will do well to report by that date.

C. C. Briscoe, Clinton: The appeal made through The Record sometime ago to those who were willing to help build a church at Meehan Junction has met with some response, and we want to thank those who have so kindly given to this worthy cause. Those who have their own houses of worship and do not have to borrow from their brethren of another denomination are greatly blessed. We, the Baptist church at Meehan, are making every possible ef-

fort to get our house ready to go into early in the coming year. Our members are making great sacrifices to build this house, but are joyful in the hope of a new church that we can call our own. If there are others who are willing to help us we will greatly appreciate the help, be it much or little. Please send all contributions to Brother B. F. Pond, Meehan, Miss.

J. R. Sample, Summit: Brother R. A. Cooper describes the experience of three persons who went to the "mourners' bench," which, I imagine, is about the experience of all others that have done so, and adds, "These children had been evidently misled." "My question is not so much by whom, but by what means were they misled?" I would say that there is but one answer to the question submitted, and that is the "mourners' bench." Then he (the jailer) called for a light and sprang in and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Acts xvi. Yes. "And they spake unto him the Word of the Lord and to all that were in his house." "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16; etc., etc., all through the Book. But no where do we find anything so misleading as a "mourners' bench." The persistent sinner wants some one to tell him "what he must do to be saved." Then comes the Christian's opportunity to point him to the "Lamb of God that taketh away the sin of the world."

Missionary J. E. Wills, Silver City, New Mexico: The time will soon be here for the Baptist host of Mississippi to be meeting in convention at Columbia. As the time draws nearer I find myself desiring more and more to be present. Though absent, I shall be very much present in mind and heart and shall pray for a great convention; great in numbers, vision, work, and realization of the presence and power of God. I hope that every phase of the Kingdom, interests both at home and abroad, will receive such unique attention as to instill renewed vigor and life in the work everywhere. I had the pleasure of attending the New Mexico State Baptist Convention last week in Deming. This convention is not large in numbers, but it is large in purpose and earnestness. The brethren here have a tremendous task before them. The State is very largely a home mission field. The missionaries are having their problems and difficulties and they are facing them with a faith that knows no yielding and with a determination that insures victory. God's work here, as well as in foreign fields, is worthy of our best, and surely we will not disappoint Him who expects it of us. I thank God for restored health and hope to be back in harness again before much longer.

J. P. Hemby, Hammond, La.: We had a great day yesterday at Hammond. Prof. Edgar Godbold spoke at 11 o'clock on Christian education, and presented the claims of the Louisiana College. I do not know at this writing what the donation of our church to this work will amount to, but feel sure that our people will have made a good showing when all subscriptions are handed in. Our people were very much pleased with Godbold, and many of them have expressed the hope that he may come again. At 7:30 o'clock in the evening, Dr. A. B. Coffey, of the State University at Baton Rouge, spoke for our young men's Baraca class to one of the largest congregations I have ever seen in Hammond. Dr. Coffey's speech was great in that great thoughts were so simply ex-

pressed. Our choir did itself credit in the music they rendered, and the deep interest and close attention of the great congregation did much to make the day a great success. Our people have given themselves to the Lord, and to each other by the will of God, and Baptist affairs are moving steadily on. The spirit of service and sacrifice seems to possess them. During the 12 months closing October 31st, last, they have given to all purposes a small fraction over \$11 per capita; and we are planning for larger things during the coming year.

W. T. Lowrey, Blue Mountain: The people of the good town of Ripley had been without a pastor for over a year, since the resignation of Brother J. D. Franks, who left them to enter the seminary. They were much delighted, and I am sure, very fortunate, in securing Brother E. J. Hill, of Mabon. He preached his first sermon as pastor Sunday morning, November second. Upon his invitation, the writer went up and preached for him at the evening service. Brother Hill recently had the great good fortune to be married to Miss Winnie Haynes, who lived near Louisville, Miss. Miss Haynes is a former Blue Mountain student, and has been for years a prominent teacher. She and Brother Hill have known each other from their childhood, and their friends are delighted that they are to work together in the Lord's vineyard. The people of Ripley have given them a cordial reception. They are located in the comfortable pastor's home, and their pantry and kitchen are filled with bounties which have been donated by the good people of the church and town. Personally, the writer is much gratified to have Brother Hill as a close neighbor, Ripley being only six miles from Blue Mountain. The writer was baptized into that church in his twelfth year by General M. P. Lowrey, his father, who was then pastor there. The writer also served this good church as pastor two Sundays in the month for six years when he was a young college president. I congratulate Brother Hill and his noble wife, and I also congratulate the people of Ripley upon the new connection between pastor and people.

W. R. Cooper, Itta Bena: On the seventh of November I attended the 75th anniversary of Brother H. A. Ferguson, of Sumner. This is a special occasion with his many friends and people; they have celebrated it for years. He has a great family, all of his children are Christians, I think, and are active in the work of the Lord. One of them is a minister and pastor of Home and Friendship churches, giving half time to each. Brother Ferguson for many years preached God's sweet message of truth and salvation and now he lives it in his daily life, putting it into practice. It was deeply spiritual to notice the affectionate devotion of his boys and girls and his dear wife to him. We talked together relative to the hospital and its needs just now and he remarked: "I am going to give a hundred dollars to it today; and at the dinner table, after thanks were offered, and the bountiful repast, he said: "I propose to give on this day, the 75th birthday, one hundred dollars to the Mississippi Baptist Hospital, and if you children want to contribute anything, and have not the money just now, let me know the amount and I will pay it for you." And to this end he asked his manager to bring his check book and paper. This was done; he wrote his hundred down, and then Brother Joe said: "Put me down so much;" then Brother John, then Brother Richard, then Brother Will, then Brother Sam, the preacher, then his manager. And when it was counted, it called for a check for a hundred and fifty dollars. Then there was enough dinner left to have fed all in the hospital when it was overflowing. I went up to be a blessing to them, but instead, they were a great blessing to me. I left realizing that it was good to be there. Blessings upon them and their noble deed.

Roots Barks Herbs

That have great medicinal power, are raised to their highest efficiency, for purifying and enriching the blood, as they are combined in Hood's Sarsaparilla.

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Get it today in usual liquid form or chocolate tablets called Sarsatabs.

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NOW ONLY \$7.30
Extra weight 20-lbs. 6-lb. Pillows \$1.15 per pair. 8-lb. NEW, LIVE, CLEAN SANITARY FEATHERS, BEST FEATHER-PROOF TICKING. Quilted and as represented or money back. DO NOT BUY feather beds or pillows from anyone at any price, until you get the "Book of Truth" or the NEW CATALOG—IT'S FREE—POSTPAID. Get your feather goods, blankets, etc., at money-saving rock-bottom prices. Direct from America's largest factory to you. Write a postal order to:
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NEWS IN THE CIRCLE

MARTIN BALL

In a recent meeting at Humboldt, Tenn., Pastor H. A. Smoot did the preaching. There were 75 additions to the church.

The Western Recorder states that Secretary L. P. Leavell, of Oxford, has moved from Oxford to Louisville, Ky. His address is 722 Second street.

Secretary W. D. Powell, of Kentucky, announces the State Board of Kentucky out of debt and the brethren will go up to Lexington to the General Association rejoicing.

The First church, Shreveport, La., on a recent Sunday, gave \$2,300 for State Missions and says there is more to follow. Dr. M. E. Dodd is the successful pastor.

Editor W. D. Upshaw has recently preached in a great meeting at Paris, Tenn., in which 38 have been baptized. The entire community was reached. Pastor W. H. Ryals is happy.

News comes of the serious sickness of Dr. R. J. Willingham, of Richmond, Va., and Dr. Lansing Burrows, of Americus, Ga. May each of them speedily recover.

Dr. Geo. W. Truett recently said: "We ought to go forward. What a spectacle for devils to laugh at is a stationary Christian!" Yet so many seem to be actually standing still.

Pastor John T. Oakley, of Hartsville, Tenn., has recently closed a great meeting at Lafayette, where he preaches. There were 60 additions to the church—40 by baptism.

Rev. A. A. Jones, of Martin, Tenn., has been called to McLeod, Okla. He accepts the call and will enter the new field at once. He is a good preacher and a sound, safe and helpful pastor.

Rev. S. E. Tull, of the First church, Paducah, Ky., recently filled the pulpit of the First church, New Orleans. It may be they will secure him as pastor.

The recent meeting in Shelbyville, Tenn., conducted by Evangelist Sid Williams, of Texas, resulted in 74 additions—44 for baptism. It is said to be the best meeting in the history of the town.

Rev. C. L. Skinner has resigned the Lockland church, Nashville, Tenn., to take a course in the Louisville Seminary. The church will pay \$100 per year toward the pastor's expenses.

November 28th will be the silver anniversary of Dr. Edgar E. Folk as editor of the Baptist and Reflector. It is suggested that he have a silver shower. No one deserves it more than he.

The Home Board evangelists, under the direction of General Evangelist Weston Bruner, did begin a sweeping evangelistic campaign in Birmingham, Ala., November 2. Thirteen churches will be enlisted.

It is said there are fewer infidels and skeptics among the negro Baptists than can be found in any other race. This is much to their credit. They ought to be encouraged in their religious work more than they are.

If every brother will seek the guidance of the Holy Spirit at the approaching convention in Columbia, He will lead in the right way and give a great meeting.

The Baptist General Convention, of Texas, will meet in the building of the First church, Dallas, Texas, November 20. Dr. Geo. W. Truett is the popular pastor. A large convention is expected. The pastors' conference meets the day before.

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FIGHTING THE BOLL WEEVIL

The history of the cotton crop in the boll weevil district of the South for the year 1913 can already be written and it can be said that the government methods have proven quite beneficial and as great a success as has been claimed for them. At no time have the agricultural experts claimed that as much cotton can be raised in boll weevil districts as formerly, but they have declared in Lauderdale and other counties that at least half a crop, often more, can be made under boll weevil conditions. This has been done this year in Lauderdale county. It is true that there has not been more than half of the acreage planted in Lauderdale county this year that was planted last year. The Dispatch learns that where the boll weevil was constantly picked from the cotton and destroyed that the crop has been fairly good. It is believed by the agricultural experts who have studied the boll weevil, that the time to commence fighting the weevil is immediately after the cotton crop is gathered, by destroying the stalks and other trash that will afford hibernating places. This should be given immediate attention and may make the fight against the weevil much easier next year. It is now generally conceded that the best way to raise cotton is to plant less acreage on soil that will ordinarily make a fine cotton crop and to give this acreage close attention. Other paying crops can and will be raised to help out the cotton profit.—Meridian Dispatch.

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All societies in Mississippi should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"He will be very gracious unto thee at the voice of thy cry; when he shall hear it He will answer thee."—Isa. 30:19.

The Yalobusha Baptist Association met with the Coffeeville Baptist church, October 8, 9 and 10.

The annual meeting of the W. M. U. of the association met in the Baptist church Thursday afternoon at three o'clock. Our vice-president, Mrs. J. H. Brown, of Grenada, called the meeting to order, after which Miss Margaret Lackey, our much loved State secretary, conducted the devotional service. Mrs. O. H. Cohea read the welcome address, and Mrs. J. C. Perry responded in her usual pleasing manner.

Miss Lackey was, of course, the attraction of the hour; she made a lovely appeal, her talk was enjoyed by every one present. She spoke of many of the phases of the work. We dispensed with as-much business as we could, so as to give Miss Lackey all the time we possibly could.

We raised the money to buy our banner, and we hope our vice-president will be at the convention to carry "Yalobusha" in line. The following churches were represented: Grenada, Coffeeville, Enon, New Hope, Spring Hill, Mt. Paran, Oakland, Cascadia, Pleasant Grove, and the Charlotte society was represented by a letter and a good report. Our vice-president made her annual report and urged the societies to report all the time to her every quarter.

Mrs. J. H. Brown, Grenada, is our vice-president. She is faithful and efficient and we should stand by her and help her in every way.

Every society needs a visit from Miss Lackey. We feel that all who attended this meeting were greatly blessed. We hope that much good will be the result of this association meeting.

Mrs. O. H. Cohea.

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WHEN THEY TURN TO HIM.

"Yes, they go to church regularly twice every Sunday, rain or shine, now. No, they didn't always. They hadn't been to church for years, until a few months ago. It was an accident that started them. Their oldest son was killed by a falling beam at his work—and the whole family seemed to take it as a direct warning to 'be good'."

"Do I believe that sort of thing?"

The old man paused reflectively. "Well, now, I'm not going to say plain yes or no. I am glad they turned to God in their trouble—glad that they realized that He was, as Isaiah says, 'a strength to the poor, a strength to the needy in his distress, a refuge from the storm.' They surely were poor and needy enough in spiritual things before. Maybe it was necessary to drive them to cover by just such a storm of trouble.

"But I'd a sight rather see or hear of folks going to their God as loving children to a loving father; not in fear and trembling and sorrow; not driven, but led by their own inner love and longing for fellowship with him, and desire to share in his service. I like to see folks living just as close to the Lord in their joys and their everyday tasks as in their times of sorrow or trial or heavy burdens. Don't you suppose he likes to hear us say, 'I thank Thee for this pleasure,' just as much as 'Lord, help, or I perish?' Seems to me it must be a relief to hear happy prayers once in a while—just little songs of gladness, among all the doleful, hard-luck petitions that are going up all the time. Oh, yes, it's the best thing in the world to turn to God in trouble—or the second best. The very best is to turn to Him before—to live close to Him all one's days."

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"Yes, as soon as I get one more stickful," responded the other, starting briskly to clatter in the tiny types.

"What do you call a day's work?" asked the first speaker, curiously.

"Oh, the regular stint, and one extra stickful," was the laughing answer.

"Why do I always stay for that extra stickful? Come on over home with me and I'll show you."

Arrived at his friend's home, a

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pretty little house to which he had lately brought a young bride, the boy was shown into a cosy room well lined with book shelves holding rows upon rows of well-bound volumes. "Somebody must have left you a pot of money!" he ejaculated. "My! but haven't you got a lot! And books cost—bound that way. They never came from any bargain counter."

"No, right from the bookstores," assented the other, with evident pride in his treasures. "And the cost was all covered by that extra stickful."

"I can't believe it? A stickful isn't much—a few cents the most you make it."

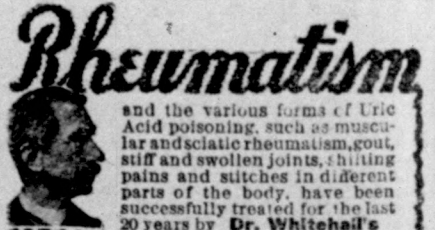
"A stickful every night is pretty near three hundred in a year, and I never miss. I've kept it up quite a while, too—ever since I was your age and a little before. It counts up in the course of time. Try it yourself—a little at a time, all the time. You'll never be sorry."—Exchange.

CALHOUN ASSOCIATION.

This body met in its 38th annual session with Meridian church, October 22, 23 and 24. Brother A. A. Brainer was elected moderator. Brother J. M. Blue was elected clerk, and Brother M. D. Lantrie was elected treasurer. Rev. B. L. Roane preached the introductory sermon. Rev. J. S. Berry preached the second day. The brethren delivered good spiritual sermons. Miss M. M. Lackey made an extra good address on the W. M. U. Brother W. E. Holcomb represented the Sunday School work in a powerful address, which was good for all Sunday Schools. His talk was very beneficial to the Association. Rev. J. L. Hughes represented the Baptist Record. Rev. J. F. McKibben represented Foreign Missions and took several subscriptions for the Journal. Rev. J. S. Berry represented the orphanage, and took subscriptions for the Orphanage Gem. The association made a contribution of a little more than \$18 to the Orphanage and gave them two quilts. Our moderator took subscriptions for the Home Field. Rev. A. N. Reeves, Pittsburg, is editor of the Calhoun Baptist, a good religious

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SOUTHWEST LIBERTY ASSOCIATION.

I attended the last session of this body, which met near Quitman, Miss. Brother James Carmichael was elected moderator, and his cousin, John, was elected clerk. The meeting was a good one from almost every standpoint. This is the first association that I ever attended at that time they did not give anything to missions nor to anything else. I remember a few years after I became a member of it that some church sent 50 cents for missions. In those days we discussed "queries" on all questions. I remember one of the best of them, sent in from the Mount Zion church, of which I was pastor, in about these words: "Was the speech spoken of in the 10th chapter of John, sheep before the foundation of the world, or were they goats before they were converted?" We considered that a great occasion and the work we did was not of the ordinary sort. The object of that query was to give us a chance at the "Soft Shell" fellows amongst us.

Well, those days are things of the past with the old Liberty, under the leadership of their new pastors. Marvelous things have been done; they are taking their place with the better class of associations; their contributions went far beyond many associations who have been giving longer than they, and they have just begun to see the possibilities and to realize the obligations laid upon them.

How I enjoyed every visit. So many of my old friends were there. The Carmichaels—Jim and John; the Roberts, Davises, Braswells, Donalds, Beakhams, Iveys, Scotts, Doughertys, and many others whose names I can't mention for want of space, but the old standbys of other days were nearly all gone. A Dougherty, Jimmie Scott (those two brethren ordained me; I will never forget them), G. Davis, Thos. Bonner, John Kennedy, C. Owen, David Mason, Dr. James Harrell, R. Swann, Maj. Geo. Donald, Joel Williams, George Miller, Axum Roberts—but I must forbear. These last named are with the assembly of the saints over on the other side.

God bless the younger fellows who are so nobly bringing things to pass over there; those who preceded them did their best as they saw it, and they did better, too, than we give them credit for doing, but God knows I am going to meet them again if ever I can.

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JOSHUA, THE NEW LEADER.

Golden Text: "Be strong and of good courage."

Outline: 1. Joshua commissioned. 2. The promised possession. 3. The divine exhortation.

1. Joshua Commissioned.

It has been said that the Lord buries His workmen, but carries on his work. Moses, the servant of the Lord, died on Mount Nebo, in the land of Moab, and scarcely were the days of mourning for him accomplished before God spoke to Joshua, the son of Neri, and gave to him a commission for new service. He was of the tribe of Ephraim (I Chron. 7:27) and was probably about 83 years old when appointed Israel's leader. We find mention of him in three places before this.

1. He was chosen by Moses to lead against Achan. (Ex. 17:9).

2. He ascended Mount Sinai with Moses. (Ex. 24:13).

3. He was one of the two spies who brought back favorable report of the land. (Numbers 14:6-9).

Joshua was born and brought up in Egypt, and had part in the great deliverance, and the wonderful experiences that followed it. By companionship with Moses, whose trusted attendant he was, he caught the spirit, and entered into the policies of that great leader, and now is ready to carry on his work. He was a man of great faith, devout and brave, strong and gentle, intensely religious, and a military leader-ship unexcelled. To him the Lord now speaks and directs him to lead this great nation over the Jordan.

2. The Promised Possession.

God points out to him the boundaries of the new home. From the wilderness of Arabia, where they had wandered 40 years, to snow-capped Lebanon on the north, with the great river, the Euphrates, on the east, and the Mediterranean sea on the west. Only one condition was attached to their possession of this territory—every place that the sole of your foot shall stand upon, that have I given you. The whole land was before them, and their own faith and courage would determine how much they should acquire. Only for a short period during the reigns of David and Solomon, did Israel possess all this territory. Personal possession is necessary now for God's people as then. A handsome Bible is a valuable present, but it is not yours until you read it, study it,

live it. God's promises are gracious, but to make them ours we must entrust ourselves to them, and rejoice in their fulfillment. Only so much of our church, Sunday School, young people's union meetings as we make our own do we possess.

3. The Divine Exhortation.

A great task requires a great promise, and God gives it to Joshua now. No man shall be able to stand before Him, and God will be with him as He was with Moses. Looking back to divine guidance in Egypt, at the Red sea, at Sinai, and all the wilderness journey, Joshua knows that no stronger assurance could be given. "I will not fail thee or forsake thee" are words that can be applied by Joshua to every emergency of the future, for he is assured that this help is in God. Courage, physical and moral, was a necessity for this undertaking, and the Lord three times impresses this upon him, and promises that he shall divide to the chosen people the land so long promised. He commends to him the careful observation of "all the law," given on the mount to Moses, and inscribed in a roll or book. He is not to turn from it to the right hand or to the left, in carelessness or fancied improvement, it is not to depart out of his mouth; all his speech is to be in accordance with it, and his meditation upon it is to be day and night. Thus is he to make his way prosperous, and thus is he to have good success. No life that thus receives and assimilates God's Word, meditating upon it and obeying it, can fail of success. We who have the complete revelation of Jehovah in the Old and New Testaments will find its careful and constant study necessary part of our spiritual equipment for God's service. Study the Bible every day.

The Lord's closing words to His servant contain a final promise of His own presence: "The Lord thy God is with thee whithersoever thou goest." He who sends him to conflict will be with him there and lead him to victory.

Suggested Scriptures: Deut. 31:9-13; Deut. 17:18-19; Jer. 1:8; Ps. 112.

Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM
KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

PELLAGRA CURED

Have at Last Found a Remedy that will Cure Pellagra to Stay Cured

All symptoms begin to leave after the first two weeks' treatment. Have treated this disease for the last four years with such permanent cures, have decided to put the treatment before the public. Below you will see a list of references, who will certify to my success with this disease.

Read Mrs. Blalock's letter.

Pickens, Miss., October 17th, 1913.

To Whom It May Concern:

I had suffered with Pellagra for the past three years until I took Dr. E. B. Sloss's treatment. My hands were cracked open to the bone and my stomach was so raw as well as my mouth that I could not retain any food. I also had a violent diarrhoea, and was absolutely skin and bones. Dr. Sloss started to treating me April 20th and cured me sound and well by the first of August, when he discontinued the medicine. Have gained 40 pounds and have been doing my own work ever since. I really believe that Dr. Sloss can cure a case of Pellagra.

Yours truly,

MRS. L. L. BLALOCK.

Pickens, Miss., October 17th, 1913.

To Whom It May Concern:

I am the husband of Mrs. L. L. Blalock, and wish to say that she is completely cured of Pellagra and enjoying the best of health she has for the last three years.

We had given up all hopes of her recovery as her whole alimentary canal was raw, her hands were cracked to the bone and she could retain no food. She had fallen away to a skeleton and was losing her mind.

Dr. Sloss treated her two months and she gained 40 pounds, all symptoms leaving after one month's treatment.

I really believe any case can be cured if the patient will follow Dr. Sloss's treatment to the letter.

Yours truly,

L. L. BLALOCK.

LIST OF REFERENCES

W. S. Atkinson, on whose place near Pickens, Mr. and Mrs. Blalock reside.

Rev. J. D. Simpson, pastor of the Methodist church at Pickens, and who saw Mrs. Blalock in the last stages of Pellagra and who has seen since she has been cured.

S. C. Bull, cashier of Pickens Bank.

Write for particulars.

Address all communications to

E. B. SLOSS, M. D.,
PICKENS, MISS.

The sudden death of Dr. J. N.

Prestridge, editor of the Baptist

World, was a great shock to the

entire brotherhood. He was 60 years

old and seemed to be in fine health.

We extend to the bereaved ones our

deepest sympathy.

A BLESSING FROM HEAVEN.

In this money-mad day so many

remedies are being offered the public,

that it is extremely difficult to find the

right one. When we do find such,

it is like a blessing from heaven. If

you suffer from boils, bruises, burns,

old sores, abscesses, carbuncles, poi-

son oak and the like, waste neither

time nor money in experimenting

with other remedies, but get a box

of Gray's Ointment at once, an old

reliable remedy which originated in

1820. For the purposes mentioned

it has no equal. To test its value

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25c at drugstores.

THE BAPTIST RECORD WILL

BE ASSISTED IF READERS, WHEN

WRITING TO ADVERTISERS, WILL

MENTION IT.

A HEARTY ENDORSEMENT.

As I read the editorials on "Sanctification" and "Righteousness is Salvation" in The Record of October 16, 1913. I felt that I was communing with a kindred spirit, and my heart was lifted up with joy and gladness to know that there are a few whose moral courage lifted them above the murky waves of popular prejudice. "Sanctification" and "holiness" are the most sacred and precious doctrines of the Bible; nor are they new, but old as the great plan of salvation and without them the whole plan would be a myth and a failure. Because some (but comparatively few) were caught in a fanatical ripple on the surface; others in their (so-called) conservatism have expunged the spiritual only to coddle the formal. The primary meaning of "sanctify" is to set apart to sacred service, but invariably, in all of its modifications and applications implies cleansing and purity, and is a preparation for a heavenly guest. When Moses had sanctified the altar and the vessels of the tabernacle, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle, (Exod. 40:34) making the whole structure with its contents "holy." The recognized presence of God makes beings or things holy. When Solomon came to dedicate the temple to the Lord with everything sanctified, i. e., cleansed and purified together with the priests, then the glory of the Lord filled the temple and it became holy with holy priests for service. (2 Chron. 5:14; 7:2). When Moses stood and gazed with reverence and astonishment at the burning bush the ground was made holy by the presence of the Lord. (Exod. 3:3-5) The presence of the Lord made the ground where Joshua stood holy. (Josh. 5:15) "Without holiness no man shall see the Lord." (Heb. 12:14). God's people are required to be holy, not only in person and in appearance but in thought and conversation. (Isa. 55:6-7; 1 Peter 1:15-16). God alone is holy (Rev. 14:23) but He imparts His characteristics to those that admit Him as a guest and a counselor.

That the sanctified body is the temple of God is clearly set forth in the following texts: Jno. 15:23; 1 Cor. 3:16-17; 6:19-20; Rev. 3:20. God will not abide as a recognized guest or companion where sin or uncleanness exists. God draws near to them that draw near to Him, who cleanse their hands and purify their hearts. The psalmist makes the inquiry, "Who shall ascend into the hill of the Lord? and who shall stand in His holy place?" Then the answer comes: "He that hath clean

hands and a pure heart." (Ps. 24:3-4). Only the pure in heart shall see God (Matt. 5:8). Heart purity is attained only by sanctification and retained only by the abiding presence of the Holy Ghost. Christ prayed for the sanctification of the "twelve" even after they had been converted, or regenerated for three years. Jno. 17:17-19. The humanity of Jesus was going through the process of sanctification in the garden of Gethsemane. Matt. 26:36-45; Luke 22:39-45. "Sanctification" is a dying to the world and admitting the Holy Ghost as a welcome guest, the result of which is a state of holiness, where God dwells within and keeps that which is committed to His care. In no other way is it possible for anyone to live a pure Christian life and honor God as His servant or child.

These are the deep things of God, revealed only by the co-operative influence of the Holy Spirit and written or spoken Word.

J. M. Hutson.

Barto, Miss.

STOP CHEATING YOUR FAMILY.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured and refined; and you have promised yourself that some day you will fill that vacant spot in the parlor with a splendid piano or self-player piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or self-player piano is seriously and hopelessly handicapped.

Why not stop cheating yourself and your family right now? You have only one life to live, here, why let procrastination steal your family's best opportunity for social, mental and spiritual advancement? Remember that good music is not simply a social accomplishment, but is also mental exercise and spiritual development. Why not let the Baptist Record Piano Club solve the financial problem for you now as it has done and is doing for hundreds of others? It was organized to overcome the very difficulties which confront you. Everything has been prepared, no feature overlooked. Write for your copy of the Club's catalogue and full particulars today. Address The Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

POCKET S.S. COMMENTARY
FOR 1914. SELF-PROMOVING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1914, also Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c. postpaid. Stamps Taken. Address

The Baptist Record, Jackson, Miss

At the meeting of the recent Missouri Convention an effort was made to liquidate the indebtedness of Stephens' College, Columbia. James E. Franklin started the collection with \$10,000. Hon. E. W. Stephens and two others gave \$5,000 each. They succeeded in practically raising the amount. It was a happy time.

WINTERSMITH'S CHILL TONIC

Makes You Immune From

Malaria

OLDEST AND BEST
In all its forms. Contains no arsenic of opiate. Pleasant to take and harmless for children as well as adults. Sold and guaranteed by your druggist. Arthur Peter & Co., Louisville, Ky., General Agents.

I Will Stake This Medicine Against Your Time

A Few Days Will Be Sufficient to Prove Its Value in Your Disease

A few minutes of your time for a few days and I will demonstrate to you, without expense to yourself, that I have a medicine that drives Uric Acid poison from the system and by so doing conquers kidney trouble, bladder trouble and rheumatism. I don't ask you to take my word for it, but simply want you to let me send you some of this medicine so that you can use it personally.

I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies; treatments and such things and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a valueless "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all" and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. Frank T. Lynott, 5219 Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains immediately. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints quickly straighten out. It reconstructs the blood and nerves so that you soon feel healthier and stronger, sleep better and eat better and have energy throughout the day. It does all this and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days to demonstrate to their own satisfaction if they are curable.



DR. T. FRANK LYNOTT

who will send medicine free of charge to those who need it

especially when you consider no expense is involved, and I willingly give you my time and my medicine. All any fair-minded afflicted person wants to know is if a certain thing will relieve HIM or HER, and here is an opportunity to find out without cost, obligation or important loss of time. THESE FEW DAYS may be the turning point in your life.

All who are interested enough to write me for the free medicine will also receive a copy of my large illustrated medical book which describes these diseases thoroughly. It is the largest book of the kind ever written for free distribution, and a new edition is just being printed. I will also write you a letter of instructions and medical advice that should be of great help to you; but in order to do this I must know that you need my medicine. Write me the numbers of the symptoms that trouble you, and your age, and I will promptly carry out my promises. Show an inclination to get well and write me, and I will gladly send you a supply free.

THESE ARE THE SYMPTOMS:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Nervousness, loss of flesh.
- 4—Pain or soreness in the bladder.
- 5—Weak, watery blood.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Sciatic rheumatism.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute rheumatism.

MISSISSIPPI WOMAN'S COLLEGE

Owned and Operated by the Mississippi Baptist Convention

Second session has opened with an enrollment of 150. Industrial Home, newly furnished, is filled with girls, who are getting through the year at a cost of \$145. The boarding department is filled with girls who are paying \$225 for the year.

Two new buildings to be started in a few weeks. Music building and Administration building. We want your daughter. She ought to be here. Write for beautiful new catalogue.

J. L. JOHNSON, Jr., President

Hattiesburg, Mississippi

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

DEATHS

BROTHER L. J. YOUNG.

On October 10th the spirit of Brother L. J. Young took its flight to the loving Father. He was in good health, spent the day before his death away from home. Went to bed as well as usual, and went to sleep with his hands folded, eyes closed and fell asleep in Jesus. It was the most perfect example of peaceful sleep that I have ever known. He was the leading merchant of Itasca, was the soul of honor, a most loyal member of the Baptist church, and it was a joy to him to attend the services from time to time, and the principles of the Kingdom were his meat and bread.

I have heard it said of him that he never said a word unkind of any one and that his spirit was much like the Saviour, as he was one of the most forgiving men I ever knew. And his home-going is a distinct loss to the town and the Baptist church, but it is his eternal gain. There is much in his life eminently worthy of emulation which he bequeathes to the world. Sleep on, dear brother, from whence none ever wake to weep.

His devoted friend and brother,
W. R. Cooper.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.

Pastor R. L. Robinson has just closed a gracious meeting at Conyers, Ga., pastor doing the preaching, in which there were 28 additions to the church—24 by baptism.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

The papers state that Dr. R. M. Inlow, who has been president of Union University for about six months, has resigned. The cause of his resignation is not stated. He is one of our great preachers.

WHAT IS THE CLUB?

The Baptist Record Piano Club is both a theory and a fact. The theory is that a piano manufacturer can afford to sell one hundred pianos at a lower factory price than he would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members nearly one dollar out of three, and everybody is therefore delighted.

The theory of the Club is "Co-operation." The fact is "Perfect Satisfaction." The theory is "A square deal to every member." The fact is "Not a single case of dissatisfaction."

If you are interested in securing a piano or self-playing piano of the highest quality by all means write for your copy of the Club's catalogue and for special prices and terms to Club members. Address the Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

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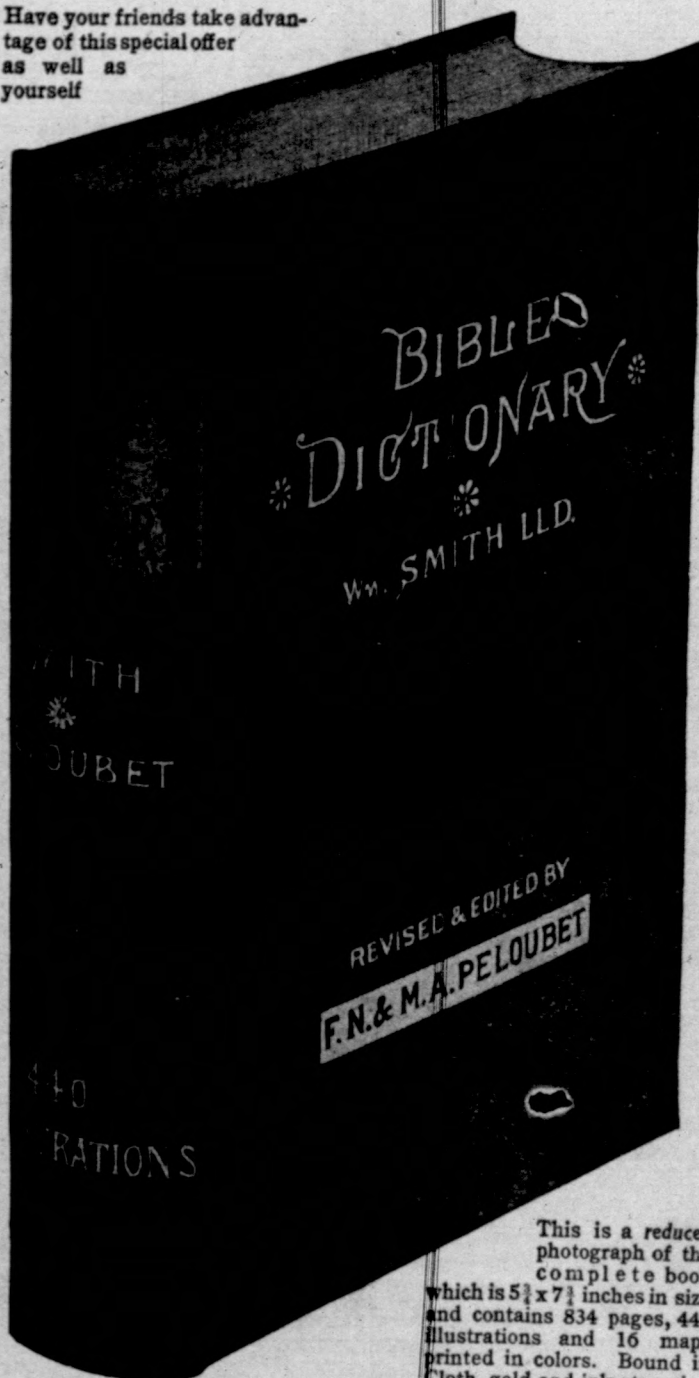
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Everyone acknowledges the superior value of Dr. William Smith's Bible Dictionary, as containing the fruit of the ripest Biblical scholarship. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition is brought down to the twentieth century and thoroughly revised to incorporate modern research and discoveries in Bible lands. It has been adapted in its present form to the convenience of teachers and scholars.

MAKES BIBLE STUDY EASY. MAKES THE BIBLE PLAIN TO EVERY READER

This Bible Dictionary is a veritable treasure to Christian Workers. It contains in the simplest language a full explanation of all topics mentioned in the Bible—every place, nation, tribe, person, and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc. It is a systematic collation of all the facts recorded in the Bible, supplemented and explained by materials supplied from authentic records of Biblical times. It gives in compact and lucid form the substance of the result of profound Biblical scholarship and research. IT OPENS A NEW UNDERSTANDING AND APPRECIATION OF THE BIBLE IN A WAY THAT NO OTHER BOOK DOES.

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Address THE BAPTIST RECORD, - Jackson, Mississippi

Rev. W. I. Ellledge, of Licking, Mo., goes to the pastorate of the First church, Springdale, Ark. He goes to a fine country—good church and splendid people.

MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocie Jett of this place, writes: "I don't believe I would be living today if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

If every person would adopt and strictly practice the rule of not saying anything derogatory to others, only when truth and justice positively require facts to be told, there would soon be an era of good feeling and a joyous atmosphere of peace over every community, church, school and family. The tale bearer and gossip monger are more of a curse to a community than the small pox and scarlet fever. The latter can be quarantined but who can corral the former? The good book tells us where they get their start of fire from.

At the recent meeting of the Woman's Missionary Union, of Alabama, Mrs. J. S. Carroll, of Troy, Ala., gave \$30,000 as a memorial to her husband, to erect the Brazilian Publishing House at Rio de Janeiro, Brazil.

Miss Buhlmeier, port missionary of Baltimore, was asked to give a prayer of thanksgiving.

Rev. A. H. Dean, of Missouri, a successful minister of the Gospel, has seen 42 men who were converted under his preaching and baptized by him, become preachers. A fine record.

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